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845 [171]*

fested by several tribes of northern California and in view of their association with the weather and salmon on the Northwest coast. Neither of these attitudes appears among the Klamath. Nor is there any sympathetic bond between twins, nor is one of them destroyed at birth. Informants had never heard of triplets although they must occur in the usual biological proportions. Monsters are said always to be born dead—perhaps the midwives see to that. Like the stillborn, they are said to receive the universal cremation, but it is more likely that they are secretly disposed of, like abortions. [766]

847

The child of an adulterous union, if not palmed off on the husband, is aborted by pressing the abdomen heavily on a rock. Naturally this takes place in the seclusion of the brush. No medicines are in use for abortion. To abort is called hlso'ḳoga; infanticide, siu'ga.

842

How much of a disgrace barrenness is I do not know, but it does not lead to separation. To aid conception women grind a white shell[80] (lō'ktăs) and drink it in water. Men do the same for impotence. A small dentalium shell (t'u'tas) is also used.

854 •

Klamath cradles show an interesting cultural amalgamation. The cradle for the newborn is the northern California sitting type; the carrying board for later use is identical with the oval wooden forms of the northern Basin.[81] Through western Oregon and Washington, along the line of contact of the Basin board with the wooden trough cradle of the Northwest Coast, both forms are used or else a modification of one toward the form of the other.

[593]

The basketry cradle (ḳwăls) for the first month or two of the baby's life is a trough with one rounded end on which the child sits. It is made by the mother of the expectant woman; woven of willow twigs, it measures eighteen inches in length. Its purpose is said to be to prevent the infant scratching its navel, with consequent illness, and to support its weak back. Its usefulness ended, it is thrown away.

[562]

The carrying board (swĕns) is made by the baby's father or a near kinsman. It is a flat board of oval outline, carved from a single piece of wood. The lower end is rather pointed so that it can be stuck into the ground while the mother is occupied. An unexpected feature is that the sex of the infant is distinguishable from the shape of the

[80] This is flat, two inches long, and spotted. It may have been got from the whites.

[81] Barrett has it that the first cradle is of soft tules, followed by the sitting type of more rigid materials, with occasional use of the board (Material Culture, 287, pl. 14).

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854 562 cradle (fig. 5). Those for boys are relatively narrow and pointed, and with only one handle at the top, carved in one piece with the board. The girl's cradle is very wide, so that she will grow up broad, [171] and is provided with two handles. Sex is distinguished in the cradles of some eastern California, Nevada, and Arizona peoples (Yokuts, Mono, Washo, Paviotso, Mohave, Maricopa) where it appears in the decoration of the hood. The angular board cradle of the Wishram and their neighbors is not used here.

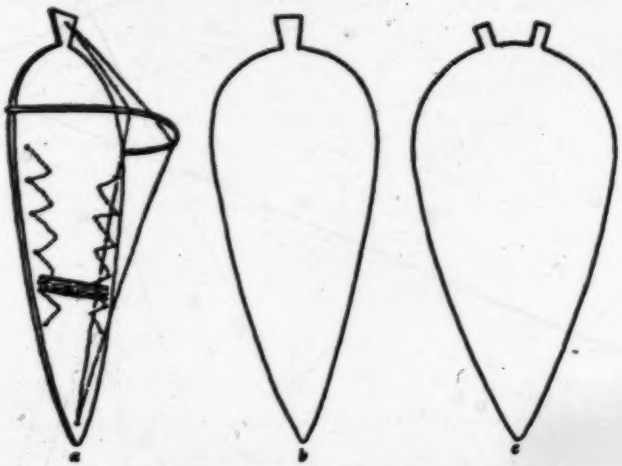

Fig. 5. Cradle boards; *b*, shape of boy's cradle; *c*, shape of girl's cradle. (Drawn from description.)

854 The arch (tsī'ells) is a single willow stick tied to holes on each edge of the board at its widest part. It is held rigid by two strings to a hole in the handle and two others to one near the point. There is no rest for the feet as in some cradles of this type, but a rest just below the buttocks permits the baby to half sit at times. This is of tules, possibly twined, placed transversely and in such a way that it can be turned down on the board and built over with padding so that the baby [171] will lie flat. It is called slotēta'a. There is no buckskin cover to the board; this is credited by my informants to the Modoc, Northern Paiute, and the Upland Takelma. Instead, soft tule bark rubbed up fine is heaped over the infant, who is wrapped in a fur by the wealthy. The single lacing string is drawn back and forth through the five or

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six short loops on each side. A carrying band goes over the mother's forehead. 854 •

Frontal flattening is customary but not universal. No reason is given. Hrdlička was informed "that the Klamath regard a long head, i.e., a non-deformed head, with derision. They say it is slave-like, that their slaves had such, and that a man with such a head is not fit to be a great man in the tribe. Deformed heads are called 'good heads.' "[69] A buckskin sack, somewhat larger than the forehead, stuffed with dry cat-tail down, is tied to holes in the cradle. Hrdlička was told that this was filled with seeds, such as water-lily seeds. This lies across the forehead but is not tied so tightly that the child cannot turn his head. Pressure is begun at birth and continued as long as the child continues in the cradle. According to my informant's representation the Molala flatten foreheads, some Pit River Indians do, while the Upland Takelma do not practice deformation of any sort. 856 [114] [171]*

The cradle receives ornaments symbolic of the child's future, in the shape of a tiny digging stick for a girl and a bow and arrow for a boy, tied to the edge of the board. Possibly they have more than ornamental significance. These are no longer than the finger; the single arrow is as long as the bow. These are tied to the proper side of the board; the bow and arrow to the child's left, for a man holds his bow in that hand, the root digger to the right.

Use of the cradle continues until the child can walk well. It is not discarded but kept for the use of another baby, unless the child dies, when it is burned with his body. [766]

NAMES

The name is usually given in early infancy; always by the time the child talks. It is the choice of the parents, given without ceremony. Sometimes it is changed in later life, but there is no set occasion for this. Seemingly names change less frequently than their nickname character would give opportunity for. Perhaps these are always additional names, for I learned of several men known by more than one name; perhaps this holds as true for women as men. But it was said that the first name (hĭewa'ska) is the most important. 553

There is considerable reluctance to the use of names, kinship terms being substituted. This does not mean that there is a taboo; merely 551

[69] Head Deformation Among the Klamath.

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285

same as that described above; several fundamental warps bent into elliptical form, a few additional warps turned back over the proximal edge of these, with the remaining warps doubled over the first few rows of twining. The wefting is done with continuous strands. The butt ends of the warps are merely held in place by the last rows of wefting. A willow rod is bound at intervals to the rim of the basket to stiffen it; the ends of the rod do not meet at the distal end.

[114]

Triangular fans (wĭliu'ks) used in conjunction with the parching trays are also described by Barrett as platters "used for serving food, particularly broiled or otherwise cooked fish and roasted meat."[845] As plates they may be called sa'plŭs. No details of their construction were obtained, but from Barrett's illustrations it appears that these are made by doubling a bundle of tules so that their free ends diverge, serving as warps. The bundle is roughly tied about at the joint to hold it together. The wefting is of tules in open simple twine. This is a continuous strand, apparently commencing at the joint or apex; where the wefts leave the web to enter for another row the weft elements are twisted around each other. The loose ends of the warps of one of the three baskets he figures protrude beyond the last twine row; in the other two the warps may have been turned back and caught in this row of stitches.

[114]

Circular baskets made with coarse tule warps and wefts in close simple twine are more rarely found, according to this author. "Occasionally they are bound around the rim with a hoop."

A vessel in the Field Museum (no. 61758), made in this fashion, is peculiar in that it is elliptical. It is about seven inches long, five wide, and three deep. A round of three-strand twine appears midway of the base, and again at the juncture of the base and side. Stiffening is also provided by a doubled strand of tule sewed lengthwise to the inside of the base.

Several other forms are found, among them a two-handled tray of tule. This is in open twine; a series of parallel warps bound together at each end, and wefted in simple twine stitch with a continuous strand. Similar to the last mentioned is a "large canoe-shaped basket of tule, in openwork plain twining, used as a receptacle in gathering wokas pods," which closely agrees in construction. A pouch of plain twined tule is of similar manufacture.[846]

[227] [854]

A fish trap, with willow rod warps, and quivers of tule, are made in open twine, according to Barrett. The cradle for a newborn infant is also manufactured in open twine construction.[847]

[845] *Op. cit.*, 256, pl. 13, figs. 1, 4, 6.
[846] Barrett, *op. cit.*, pl. 13, figs. 3, 5; pl. 19, fig. 3; pl. 14, fig. 1.
[847] *Op. cit.*, pl. 19, fig. 1; pl. 20, fig. 1; pl. 14, fig. 3.

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171 *
105
[301]
[854] •
[524]
[276]
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[802]
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[805]
[726]
[727]
[764]

	Klamath form	*Links with:*
Dentalium shells	Ornament	Ultimate source, coasts of Washington and British Columbia.
Cradles	Sitting	N.W. and N. central California.
	Board	N. Basin, Plateau.
Games	Beaver teeth dice	Oregon, Washington, British Columbia.
	Four stick	N.E., central, and S. California (and elsewhere?).
	Hand game	Some central Californians, Basin, S. Northwest Coast, Plateau, Plains.
	Modified hoop-pole	Minor game of coast from Alaska to Oregon (not N.W. California).
	Ring-and-pin; rush ball	Modoc?, Wishram.
Pipes	Spherical; discoidal	S. Plateau (Nez Percé to Okanagon).
	Angular	Wasco, Wishram, Middle Columbia, Nez Percé (links with Plains calumet?).
Musical instruments	Hand drum	Recent in Plateau; Basin, Plains, (Northwest Coast?).
	Deerhoof rattle in girls' rites	N. California.
	Notched rasp	Plateau, Basin, Southwest, Plains.
	Clap stick	N. and central California.
	Open flute	California, Southwest; Takelma, Nez Percé (and probably general in the west).
Numerals	Finger names	Takelma.
Ritual number	Five	S. Northwest Coast, Washington, Oregon, California S. to Sinkyone and Northern Maidu, Basin.
Calendar	Numerical names	N.W. California, Fraser R., N. Northwest Coast.
Scalping	Whole scalp	California, W. Southwest, Wishram (no scalping in N.W. California E. to Shasta, and Northwest Coast).
Head trophy	Unusual	California, Northwest Coast.
Scalp dance		General (except N.W. California) (over head trophies on Northwest Coast).
War dance	With notched rattle	Upland Takelma?, Wasco, Wishram, Nez Percé; without rattle, Chinook, N.W. California.
Disposal of dead	Cremation	Modoc; some cremation in N.E. California; central California; formerly in E. Washington; N. Plateau.

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	NM	NF	NW	NS	NV
1339. On sides of basket	-	-	-	-	+	-	-	-	-	-	-	+	-	-	+
1340. Patterns in 2 kinds of feathers	-	-	-	-	-	-	-	-	-	-	-	-	-	-	½
1341. Patterns in 3 colors besides background	½	½	+	+	-	-	-	-	½	½		-	-	½	½
Cradles															
1342. Sitting type	½	½	½	½	½	½	-	½	½	½	-	-	-	-	-
1343. "Toe" (Hupa) type	-	-	½	+	-	-	-	-	-	-	-	-	-	-	-
1344. Shallow type	-	½	-	-	+	+	-	+	+	+	-	-	-	-	-
1345. Basketry, oval outline	-	½	-	+	+	+	-	+	+	+	-	-	-	-	-
1346. Vertical warps	-	½	-	+	+	+	-	-	+	+	-	-	-	-	-
1347. Rod rim	-	-	-	+	+			-	-		-	-	-	-	-
1348. Board	-	-	½	-	-	-	-	-	-	-	-	-	-	-	-
1349. T frame	-	-	½	-	-	-	-	-	-	-	-	-	-	-	-
1350. T-kite frame	-	½	-	-	-	-	-	-	-	-	-	-	-	-	-
1351. Head covering	-	½	½	+	+	+	-	-	+	½	-	-	-	-	-
1352. Bed or leg rest bar at bottom	-	½	½	-	½	½	-	-	½	½	-	-	-	-	-
1353. Lying type	½	R	-	-	R	-	½	-	-	-	+	+	+	+	+
1354. Board	½	R	-	-	-	-	-	-	-	-	-	-	-	-	-
1355. T-kite frame	-	-	-	-	R	½	-	-	-	-	+	+	-	-	-
1356. Kite frame	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1357. Willows transverse across frame	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+
1358. Basketry	½	-	-	-	-	-	½	-	-	-	-	-	-	-	-
1359. Oval outline	½	-	-	-	-	-	½	-	-	-	-	-	-	-	-
1360. Rectangular or triangular outline	½	-	-	-	-	-	½	-	-	-	-	-	-	-	-
1361. Vertical warp	½	-	-	-	-	-	½	-	-	-	-	-	-	-	-
1362. Rod rim	-	-	-	-	-	-	½	-	-	-	-	-	-	-	-
1363. Soft tule bed attached	½	½	-	-	-	-	½	-	-	-	-	-	-	-	-
1364. Soft tule, grass bed separate	½	R	-	-	R	-	-	-	-	-	-	-	+	+	+
1364a. Crossbar rest for child's legs	½	R			R										
1365. Cradle hood	½	½	½	+	½	+	+	-	+	+	+	+	+	+	-
1366. Twined weave	½	-	-	-	+	+	-	-	+	+	+	+	+	+	-
1367. Parallel warp	-	-	-	-	+	+	-	-	½	-	+	+	+	+	-
1368. Radiating warp	-	-	-	-	-	-	-	-	½	+	-	-	-	-	-
1369. Hoop or sticks, across top of cradle	R	R	½	½	-	-	-	-	-	-	-	-	-	-	-
1370. Buckskin draped over hoop	R	R	+	+	-	-	-	-	-	-	-	-	-	-	-
1371. Pendants from top or hood	-	+	+	+	-	+	-	-	-	-	R	-	+	+	+
1372. Cradle lashing	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1373. Laced buckskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1374. Woven vegetable fiber	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1375. Cradle entirely buckskin covered	-	R	-	-	-	-	½	-	-	-	-	-	-	-	-
1376. Infant's sex indicated on cradle	+	R	+	+	R	-	+	-	-	-	-	-	½	-	+
1377. By hood design	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
1378. Diagonal lines: boy	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
1379. Zigzag line	-	-	-	-	R	-	+	-	-	-	-	-	-	-	-
1380. Boy	-	-	-	-	R	-	-	-	-	-	-	-	-	-	-
1381. Girl	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
1382. Diamond chain: girl	-	-	-	-	R	-	+	-	-	-	-	-	-	-	-
1383. By lashing design	-	-	½	½	-	-	-	-	-	-	-	-	-	-	-
1384. By position of rim rod	-	-	-	-	-	-	-	-	-	-	-	-	-	-	½
1385. By shape of cradle	½	-	-	-	-	-	-	+	+	+	-	-	-	-	-
1386. Girl's cradle wider at bottom	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-
1387. Girl's cradle wider at top	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Blankets															
1388. Woven rabbitskin blankets, made locally	-	+	-	-	o	+	+	o	o	o	+	+	+	+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WN	WS	MM	MF	NF	NM	NS	NV	
Cradles																	
3263. 2 cradles used successively	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	854
3264. Both same shape	-	-	-	+	-	+	-	+	+	+	+	+	+	+	+	-	
3265. First lacks hood	+	-	-			+	+	+	+	-	+	-	-	-	-	-	
3266. Different shapes	+	+	+	-	+	-	+	-	-	-	-	-	-	-	-	-	
3267. 1st cradle used for about ... days	·	28	28	5	+	+	+	28	28	28	+	·	28	28	+	-	
3268. Used until cord drops off	-	-	-	+	+	+	+	-	-	-	+	·	-	-	-	-	
3269. Made before baby born	-	-	-	+	-	½	-	-	-	-	-	+	·	-	+	+	
3270. Presented to mother after child born													·	+	+		
3271. Made after baby born	+	+	+	-	+	+	+	+	+	+	+	-	·	+	-	-	
3272. Bad luck if made before birth	+	+	+	-	+	-	-	+	-	-	+	-	·	-	-	-	
3273. Tied on tree when discarded	-	+	½	½	+	+	+	-	½	½	-	-	½	-	-	-	
3274. 2d cradle used for ... years	1+	1+	1+	1+	1+	1+	1+	2	2	1	1+	1+	1+	1+	1	1+	
3275. Made by maternal, paternal grandmother	+	+	-	+	-	+	-	+	+	+	+	+	+	+	+	-	
3276. Made by mother	+	+	-	-	+	-	-	+	+	+	+	+	+	+	+	-	
3277. Made by woman specialist	-	+	-	-	-	-	+	+	-	-	-	-	·	-	-	-	
3278. Made by paternal grandfather	-	-	+								-	-	-	-	-	+	
3279. Man makes cradleboard	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
3280. Cradle must be finished same day begun	-	+	-				+	+	-	-	-	·	-	·	-	-	
3281. Discarded cradle tied on tree	-	-	-	½	-	-	-	-	-	-	-	-	-	-	-	-	
3282. Discarded cradle kept in house	-	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	
3283. Used for several children	·	+	+	-	+	+	+	+	-	-	+	-	+	+	+	+	
3284. Vegetable diapering material	½	½	½	-	½	½	½	½	½	½	-	½	-	½	½	½	
3285. Skin diapering material	-	-	-	½	-	-	-	-	-	-	+	-	+	-	-	-	
3286. Infant wrapped in skin	-	+	+	+	½	+	+	+	+	+	+	+	+	+	+	+	
Nursing																	
3287. Infant nurses after ... days	2	2	1	2	2	1	1	1	1	1	1	0	1	1	1	0	853
3288. Colostrum milked out	+	+	+	+	+	+	+	½	+	+	+	-	+	+	½	+	
3289. Milked onto hot rock or coals	½	½	+	+	½	+	½	-	½	½	-	-	-	-	-	-	
3290. Denied to baby	+	+	+	+	+	+	+	+	-	+	+	-	+	+	+	+	
3291. Infant fed gruel, first 2-3 days	-	-	½	-	-	-	½	-	-	-	-	-	-	-	-	-	
3291a. Infant fed water, first 2-3 days	+	+	-	·	+	-	-	-	-	-	-	+	-	-	+	+	
3292. Nursed whenever cries	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3293. No intercourse between parents for ... months	-	2	2	-	-	-	-	-	2	2	·	·	1	1	1	3	[834]
Weaning and Discipline of Children																	
3294. Weaning as soon as teeth appear, regularly	-	-	-	+	-	-	·	-	-	-	-	-	-	-	-	-	862
3295. Early weanings, occasionally	+	+	+	+	+	+	+	+	+	+	+	-	+	-	+	+	
3296. Pregnancy cause of	+	+	+	+	½	+	+	+	+	+	+	-	+	-	+	+	
3297. Sickness of mother cause of	+	-	+	+	+	+	+	+	-	-	+	·	+	+	+	+	
3298. Infant taken to mother's relatives	+	+	+	+	-	-	-	+	-	+	-	·	-	+	·	·	
3299. Mother keeps out of baby's sight	+	+	+	+	-	-	-	-	-	+	-	·	-	+	·	·	
3300. Mother puts bitter substance on nipples	·	·	½	+	+	-	-	-	-	-	-	-	½	-	½	½	
3301. Mother frightens child	·	·	-					½	½		-	-	-	½	-	-	
3302. Child fed larger quantities solid food											+	+	+	-	+	+	
3303. Child usually nurses until he stops of own accord	+	+	+	-	+	½	+	+	½	+	+	+	+	+	+	+	
3304. Night "cry babies" bathed	+	+	+	-	-	+	-	+	-	+	+	+	+	-	+	-	
3305. Infant's ears pierced, if cries excessively	-	-	-		½		+	-	+	-	½	-	-	-	+	-	[304]

411 single shaft, no head used for war. String attached to arrow to retrieve. (AW: in myth Butterfly shoots arrow with string attached; arrow-chain motif.) Arrow poison made from blood.
[413] Arrow straighteners and smoothers.--1-piece stone straightener with incised design, used mainly for cane shafts; heated before using. Shooting techniques.--Secondary arrow release. Mongolian arrow release. Clubs and spears.--Manufactured cylindrical stone club. Curved rabbit club. Spear with wooden point. Spear thrower. Daggers and armor.--Horn, wooden dag-
[714] gers. Bark armor. Rawhide shield, round or rectangular.

Household Implements

412 Mortars and pestles.--Portable stone mortar,
415 outside natural. Coiled hopper basket; hopper basket stuck fast to pounding slab with pitch. Stone pestle with bulb end and slender body. Metate used on both sides. Loop-handled muller. Brushes.--Leaves glued to stick with pitch. Porcupine tail, rodent tail for mealing. Stirrers, lifters, spoons, knives.--Looped-stick stirrer. 2 sticks, bound at 1 end, for stone tongs. Horn spoon used by men only. Tortoise-shell dipper. Gourd dipper. Rodent foot as spoon. Cane knife.

Manufacturing Implements

413 Net shuttle, drills, fire making, mauls.--Flat round stick, bone or horn 1-piece shuttle. Vise for drilling: split stick, hide. Stone bowl to carry coals. Pear-shaped stone maul; partly shaped stone maul. Adzes, axes.--Curved-handle adz; D-shaped-handle adz; elbow-shaped-handle adz. Stone, bone, horn, shell blades.

MANUFACTURES

Textiles

285 Baskets: weaves.--Coiling: rods vertical; rod-and-splint foundation; grass-bundle foundation. Coiling toward right of worker. Awl enters inside of basket. Start a piece of hide.
415 Baskets: uses and shapes.--Seed beater of wicker weave. Deep sifter or winnower, pointed bottom, Hupa type. Boiling basket in diagonal twine. Necked water bottle in plain twine. Necked water bottle with earth smeared over pitch. Bell-shaped, Pomo-type burden basket; cylindrical or barrel-shaped burden basket. Elliptical coiled storage basket, Pomo type. Tulare "bottleneck" baskets. Cylindrical side-opening
415 dance basket, Hupa type. Baskets: decoration.--
531 Break in banded woven ornament, to let soul out. Feather decoration on rim or shoulder. Entire basket feather covered. Patterns painted on
● 854 baskets. Cradles.--Deep, Pomo-type sitting

854 cradle. Y-frame, U-frame, hooked-ladder frame lying-type cradle. Horizontal (double) warp on basketry lying cradle. Wicker weave in cradle hood. Loose basket over head of sleeping child. Buckskin covering on cradle partial. Sex of child indicated by bed design. Woven skin blan-
285 kets; mats.--Checker. Weft of buckskin thongs. Perforated stick to twist fur strips. Suspended warp. Thumb guard of bone for shredding mat ma-
283 terial. Cordage.--Stick for twisting (1 ply at a time). Spindle whorl.

Receptacles Other Than Baskets

415 Wood, etc.; chests, boxes; pottery.--Wooden bowl. Wooden chest. Wooden box of bent and sewed boards. Pottery vessels.

Leather Goods; Adhesives

281 Skin tanning; glue.--Fleshing or dehairing: hide staked out with several stakes; with single stake, other end held; with 1 end tied to tree, other end held. Fleshed on plank. Fleshing or dehairing tool: blunt posts; horn; shell. Tanning agent: liver; wood ashes. Graining: with
381 horn. Glue from horns or hoofs; from milkweed gum.

BODY AND DRESS

Care and Adornment of Person

302 Coiffure; comb; care of hair.--One tie around head, forehead level. Wooden hairpins. Bone head scratcher as comb. Hair dyed with eel blood. White clay on head or to wash head. Mud plaster against lice. Hair dye in mud plaster. Hair greased with acorn oil. Nettle roots to wash
302 head. Paint; deformations and mutilations.--
304 Face, body paints according to totem. Paint applied with brush. Mud or pitch on body for warmth. Nasal alae pierced; lip pierced. Tattooing with bone awl. Depilation of pubic hair. Tweezers of split cane, wood, shell. Depilation: pitch on fingers; bone knife opposed to fingernail. Beard burnt off if long. Ear, nose orna-
301 ments, necklaces, etc.--Wooden ear stick, feathers on end. Bone ear tube, incised. Cane or cane pipe in ear. Cane nose ornament. Sea-lion teeth necklace.

Dress

291 Headgear; robes; loin covering; muff.--Basket cap, for fishing with large dip net only. Feathers on net foundation for robe. Inner bark mat robe. Buffalo-fur robe. Breechclout of woven bird skins; of woven rabbitskins; of grass stems; of inner bark. Single small front apron, of fringed buckskin; with braids on cord. Double apron of woven rabbitskins. Bird-skin muff.

000 completed; reason unknown. MV: Small basketry disks, used as earrings, only variety feather-decorated basketry ware.

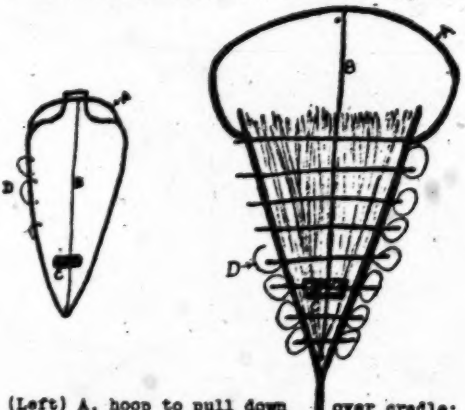
1340. NS: Woodpecker and quail crests used. MV: Woodpecker, quail, and mallard duck feathers used.

285 531 237 178 1341. K1: Black, white, tan; porcupine quills natural color formerly; now dyed yellow. Mo: Yellow, black and white, plus tan background. WM, WS: Red, black, white, yellow, plus tan. NM, NS: Red, white or tan, black. No specimens of any 4-color baskets seen.

Cradles.--

● 854 1342-1352. Two types cradles entered under elements 1342-1352 for several groups. If entry refers to 1 of 2 types only, note records to which entry refers. Positive entry without note means entry applies to both types. For additional data on use of cradles see 3263-3286. K1: Cradles of indeterminate type, between sitting and lying forms; have been somewhat arbitrarily entered as

000 lying form (see 1353-1363). Mo: Indeterminate type, like K1, but apparently used more as sitting than lying cradles. Type (1) first cradle, for newborn babe; shallow tule basket cradle. Type (2) second cradle, for older infant; willow cradle with pointed bottom that can be stuck in ground. SE: (1) First cradle; board (see left figure). (2) Second cradle for older infant, Y-frame (see right figure). Informant emphatic



(Left) A, hoop to pull down over cradle; B, string to pull down hoop; C, grass pad over which child's legs dangle; D, lashings.
(Right) A, willow hoop; B, string to pull down hoop; C, rolled tule mat over which child's legs dangle; D, lashings.

infant sits in both types cradle, "with feet hanging down," although child could also lie down in both types. SW: Types (1), (2) for newborn infants, older infants differ only in size; both always used as sitting cradles. At: (1) soft tule cradle, used 2-3 months. (2) Same shape cradle, used for older infant. AW: (1) small cradle for newborn infant, twined, of wil-

lows, (2) larger cradle for older infant, same shape, material; with or without hood. WT, WM: (1) Cradle used for newborn infant. (2) Cradle for older infant. WT: Cradle slenderer than one sketched in Du Bois, Wintu, fig. 8j, p. 133. WS: Only 1 type sitting cradle used.

1343. SE: "Never have used basket toe-type cradle; that's Happy Camp (Karuk); in old days those Happy Camp people never came up around Yreka."

1344-1346. Mo: Refers to cradle for newborn infant (see note 1342-1352).

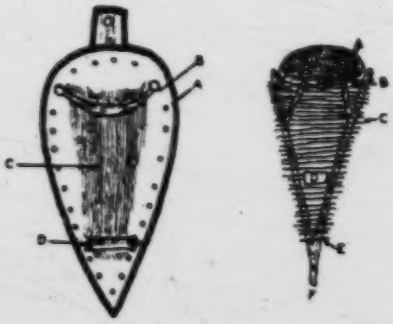
1348. Mo: Refers to cradle for newborn infant.

1349-1350. Mo: Refers to cradle for older infant (see note 1342-1352).

1351. Mo, SE: Refers to cradle for older infant.

1352. See note 1364a. Mo: Refers to cradle for older infant. SE: Cradles for newborn, older infants both have leg rest. Cradle for newborn infant has separate soft tule bed and leg rest of rolled grass. Cradle for older infant has piece of tule mat, rolled, as leg rest. "If you don't have that seat (roll) on, child will slip down and choke." At, AW, WM, WS: Bed on cushion at bottom for infant to sit on; no transverse-bar leg rest.

1353. Kl: Three types of lying cradle used: (1) Tule cradle for newborn infant. (2) Willow cradle for older infant. (3) Board cradle; said to be of comparatively recent (pre-white?) introduction among Kl, but informant did not know from what tribe it was borrowed. Type (2) cradle only used if type (3) not available. Kl refer to all their cradles as of lying type, but infant can also half-sit in them. Mo: See left figure. "The board is new, after Whites' time." At: See right figure. Specimen seen; adopted



(Left) A, holes to pass lashing through; B, hoop for cradle hood; C, separate tule bed; D, cross-bar rest for infant's legs.
(Right) A, hood of basketry; B, basketry splints (?) to support hood; C, transverse rods, to form bed; lashed to frame with sinew; D, leg rest; E, forked stick frame; F, point to stick in ground.

[195-A]

000 by At during informant's lifetime. AE: Two types used: Type (1), for newborn infant, used for 2-3 weeks. Type (2) used for packing older baby on back.

● 854 1354. Kl: Refers to board cradle for older baby.

1355. AW: Attributed cradles this shape to Big Valley (Atwamsini Aohomawi) group.

1356. Kl: Refers to types (1) and (2); see note 1353.

1359. Kl, AE: Refers to type (2); see note 1353.

1360. Kl, AE: Refers to type (1); see note 1353. AE: Approximately triangular; made from soft tules.

1361. Kl: Refers to types (1) and (2); see note 1353.

1362. AE: Refers to type (2); see note 1353.

1363. Kl, Mo: Refers to type (1) cradle; see notes 1353, 1342-1352. AE: Willow-stick bed.

1364. Kl: Refers to types (2), (3); see note 1353. Mo: Refers to board cradle; recent (see note 1353). At: Refers to Y-kite frame cradle, recent (see note 1353).

1364a. See Spier, Klamath, fig. 5a, p. 58. Kl: Refers to 3 types Kl cradles. Mo: Refers to board cradle, recent. At: Refers to Y-kite frame cradle, recent.

1365. Kl: Hood on both types cradle for older child (see note 1353). Mo: Hood on willow cradle for older child (see note 1342-1352) and on board cradle (see note 1353). SE: On cradles for newborn, older infants. At: Hood on sitting cradle for older infant, and on Y-kite lying cradle.

1366. Kl: For willow cradle for older child (see note 1353).

1367. WM: For hood on newborn baby's cradle (see note 1353).

1368. WM: For hood on cradle for older infant (see note 1353).

1369. Kl, Mo: Used on board cradles; recent.

000 SE: Used on first cradle (see note 1342-1352). SW: See figure. Used on cradle for older infant; see note 1342-1352. Frame made separate from cradle, not attached permanently to latter; buckskin draped over it.

1375. Mo: "Rich people cover frame with buckskin. Poor people only make holes along edge, to thread lashing thongs through." Buckskin coverings used only on recent board-cradle type. AE: On lying-type cradle for older infant (see note 1353). Hole cut near bottom of buckskin covering, for girl baby to urinate. For boy, small woven willow apron put over lower end of cradle, to keep buckskin dry when infant urinates.

1376. Mo: Beads suspended from frame of cradle hood, on board cradle only, if infant a girl, and if family wealthy. Nothing suspended for male infant. Board cradle recent. At: Post-White. At, NM: Formerly boy baby's genitals

OOD left exposed, so he could urinate without wetting wrappings, girl baby's covered.

1383. SE, SW: Girl laced in cradle from waist upward, boy, from neck downward.

1384. MV: Transverse sticks lashed on top of rim rod for boy, underneath rim rod for girl, as latter's back is "bigger."

[954] 1384. Kl: Refers to willow cradle for older infant (see note 1353).

Blankets; mats; cordage.--

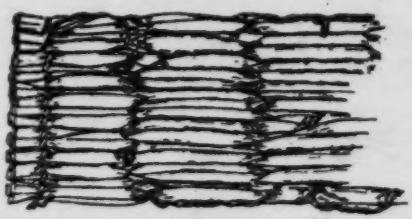
See also elements 812-825.

1390. At: Imported from Atwamsini Achomawi, of Big Valley, where manufacture of rabbitskin blankets flourishes. WM, WS: Imported from Keswick Wintu living in vicinity of Redding.

1394. AW: Weft not tied to warp.

1402. AW: After blanket finished, 2 vertical posts slipped out from ends, and ends of warp tied.

1410. AW: See figure.



1413. WS: Maple-bark skirts, made with same technique AW use for tule mats (see element 1410 and AW note).

1424. AW: Also 3-ply, for heavier string; "roll 3 small strands together."

1429. AW: Informant's father rolled cord up thigh, then down, but "others went down, and then up, all the time." Fish lines dyed (see note 238).

1432. SE: Thongs stretched between 2 trees or stakes; drawn over oak limb to soften.

Receptacles (Other than Baskets); Leather Goods; Adhesives

1433. AW: Natural piece of smooth wood, not shaped; used for hot fish.

1443. NS: Soapstone bowl, ca. size large basket cap, used for bathing babies. Water put in bowl; soapstone ring, doughnut shape, which has been heated in fire, put into bowl to heat water; used in giving babies sponge bath if fretful. Informant's sons had found handleless soapstone "cup" in hills in vicinity; had capacity ca. 1 teacupful.

1451. Mo: Also bury hide in damp ground, to soften it, if stiff. WM, WS: For tanning of bear hide, see elements 1471-1472. MM: Bearskin soaked in water to which has been added pulver-

000 1507. SE, SW: Old men only.
1509. WM: Men.
[302] 1515. Kl: Men, women, boys, girls. Mo, SE, At, AW, AE: Men, women. WT: Women, girls. WM: Women, boys, girls. SW, MF, NS: Men, women, young men, young women, boys, girls.
1540. Mo: Shamans, others who can afford such ribbons: SW: Men, women, youths, boys. At, AW: Men, women.
[302] 1548. Kl: Wild rye grass.
[824] 1549. Kl: Ascribed to Mo by informant. Spier, Klamath, p. 214, states Kl also use it. AE: "Best kind of comb."
1555. SE: Alder sap, boiled. WS: Elderberry juice. NF, MV: Pepperwood.
1558. SW: Deer, bear fat "no good for hair, as deer's, bear's hair comes out yearly."
[302] 1560. Absences noted for distribution of pepperwood may be only partial; no specimens shown to informants. SW: Pepperwood gourds lacking in SW area; imported from near-by Karuk down-river. Distribution of pepperwood extends only as far as Happy Camp.
1562. For distribution of this plant, see element 499.
1568. AW: Hunters only.

Face and body paints and powders.--
1574. SE: Grows on knot or burl of white fir. WS: On bark of white fir. MM: Specimen seen; orange-colored fistules on spruce burl.
1575. WT: Yellow pine.
1576. WS, MM: Elderberry. MV: Wild rose (haws?).
1578. SE: Burnt, for paint.
1582. Because scattered to keep away ghosts at funerals, etc., therefore "no good" as paint.
1584. SE, SW: From pines; also, SE: from oaks. WM: From tamarack.
1586. MM: Imported.
1589. Mainly from charcoal, finely powdered. NF, MM, NS: From burnt acorn.
1592. SE, SW: Charcoal mixed with marrow, chewed into waxy substance, stored in deer bladder; squeezed out and used as pencil when needed. This mixture of charcoal and marrow denied for all other groups. AW, MF: Red paint only; mixed with marrow or grease.
1593. Made into black paste.
1600. AE, MF, NF: Pitchy mixtures, especially, applied with stick. NS: Black, red paint applied with fingers.
1600a. Mo, SE: Water in basket, or in spring, stream used as mirror when applying paint.
1601. NS: Lumps of yellow acorn meal, which leaching water did not penetrate when meal being leached, made into small cake which is baked on hot stones; this cake is oily, and is rubbed over face "like cold cream."
[302] [212] 1603. Kl: Men, women pitch body, legs, arms and stick on duck feathers, to keep warm.
1604. Used for babies, especially.
[854] 1611. Used for babies, especially. MV: Alder tea used to wash babies who are chafed.

000 Cradles.--

3263. For cradles, see also elements 1342-1387.

3267. NF: When child about 1 week old is put in first cradle.

3269. AW: Made "way ahead of time. Even if baby dies, they put him on it and bury him."

3273. SE: Hung facing E; WM, WS: facing N. SW: First and second cradles tied on tree when discarded, "so child will keep on growing." NF: First cradle given away.

3274. SW: Flint pendants tied to second cradle; these put on because "when child laughs, makes faces while asleep, it is because little lizards are saying to child 'I'll hit you to make you laugh.' So of course child must laugh. In order to frighten these little lizards away, tie pieces of flint on each side of cradle, near baby's face." AW: At night, however, child sleeps between parents, not on cradle; "sometimes one of parents rolls over and kills a baby, sleeping this way." WT: 2-3 years. Child of 2 1/2 - 3 years packed in second cradle on long trips (as, for example, to Hyampom, 27 miles). Child's feet dangle over bottom of cradle; "sometimes child walks for a way, with the cradle on his back, like a turtle!" WM: 2-3 years. WS: 1-2 years. NS: 1-2 years.

3281. SW: See note 3273.

[854] 3284. Kl, SE, At, AW, WT, WM, WS, MF, NM, NS: Dry grass, softened by mashing, put under child. Mo, AE: Sagebrush bark, softened by mashing, put under child. MV: Shredded willow bark, prepared yearly by midwives (soaked over winter, dried, shredded), sold for purpose. SE: Older children try to secure infant's soiled diapers and bury them; gives them luck in finding bird-nests with eggs in them; eat eggs.

3285. SW: Also stuff bottom section of sitting cradle with buckskin.

3286. At: Wildcat skin.

Nursing; weaning and discipline.--

[853] 3287. Kl: 2-3 days. AW, AE, WS, MM, NF: 1-2. WT, NM: 1-3.

[853] 3288. No specific term for colostrum; referred to in English as "water milk." SE: Breasts cut [sic] with sharp piece of flint, squeezed, to milk out colostrum. Cutting denied by Kl, Mo, MM, MF, NF, NM, NS, MV. SW: Breasts massaged with basket cap, which is placed over them, in order to milk out colostrum; also massage them thus when they ache; if do not, breasts become feverish. At: Milk out colostrum by rubbing breasts with hands; put warm rock between breasts, then massage them again. After colostrum milked out, "then the white [milk] comes; that's the time. Pretty hard work, to make that white one [milk] come." Baby does not suck, usually, for 2 days. AE: "White milk takes 2 days to flow for older woman; for younger perhaps 1 day." WT: "Water" flows from breasts 1-3 days after birth, even if flow begins 2 days or so before

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eat together from individual basketry dishes, taking their food only after the father has prayed and made offering to the sacred places.

When the meal is over, the family disperses to its chores. Mothers look to babies; and here and there an old woman squats upon the rooftop, grateful for the warmth upon her aged limbs, grooming a grandchild and dressing its hair with a porcupine-tail comb. The younger women have moved to the mat lodges where they have stored the basketry supplies laid in last fall; they work with deft fingers, sewing or weaving tule mats or twining baskets. If the firewood is low, those who are free, both men and women, will sally forth to knock down low-hanging limbs. Several of the men have gone out of the marsh to seek the tracts that are still unfrozen, taking to their canoes to hunt waterfowl with bow and bunt or to wield the two-pronged fishing harpoon. Others remain to mend their gear. From time to time, several men will retire to one of the small, semisubterranean sweat-houses to cleanse themselves with steam and prayer, a ritual followed by a quick plunge in the river. When the men are done, a party of women takes its turn. At intervals, children burst into the house for a bite of food, but the family will not eat together again until evening.

When night begins to descend, the mat is once more drawn across the hatchway and a large fire is kindled in the hearth. In its light, a few individuals, young and old alike, play the ring and pin game, attempting to skewer the loop on a tule ball with a porcupine quill. To do so is called "splitting the moon"[13] and is said to hasten the advent of spring. String figures must not be played in this season, for they make the months grow longer. As the fire falls into glowing coals and the dogs outside turn about and bed down in the snow, one of the elders takes up a tale of the myth times. Shadows leap and advance and the children sit spellbound upon their mats as the voice summons up the crafty Mink and his mischievous younger brother, Weasel, the vain and odorous Skunk, the mournful odyssey of Swai's child, orphaned by his own hand, the Chipmunk sisters and their marriage in the sky world, dire Owl, and Gmukamps, that amoral and protean being, and his shining son, Aisis.

At the height of midwinter, while supplies are still ample,

852 boy one says, "May this one be a good hunter." For a girl the hope is expressed that "this one will be a good worker and dig many ipos [a root used as food]." These statements are amplified in many ways, according to the sentiments of the individual donor.

• 854 The infant is first placed in a willow or tule cradle,[4] usually prepared by the maternal grandmother. Several informants asserted that it would be bad luck to prepare the cradle before the child's birth; others seemed not to share this belief. The child remains on the basketry cradle for a fortnight to a month and is thereafter placed on a rigid cradleboard.

It is generally the father who makes the cradleboard although, once it has been made, it may be handed down from one child to the next or [764] even from one generation to the next. It is destroyed only in the event of the child's death, in which case the board and all other objects prepared for the child are burned with the body. After the father makes the cradleboard, the maternal grandmother fixes it for the child. She shows her daughter how to arrange the bedding on the board and place the infant on it with his legs straight and arms extended at his sides.

The child remains on the cradleboard for at [856] least the first year of his life. Even after he can walk he is placed there to sleep; for "if you don't use a cradleboard, the child gets humpbacked." When the child no longer requires a cradleboard, he may still be tightly wrapped in a blanket at night to make him lie straight.

For the first few months of his life the child is cared for almost entirely by his mother with the occasional help of the grandmother. The father would be considered unmanly if he helped with the baby very much. The child is never left alone for more than a few minutes at a time, and then only if the mother knows he is sound asleep. At night the cradleboard lies beside the mother where she can reach out and nurse the child if he cries. During the day the board is propped up in the dwelling, or, if the mother is working elsewhere, she carries the cradle with her and sets it up near her work. While working in a canoe, the woman arranges the cradleboard in one end with a willow shade to protect the child from the sun. If she is busy digging roots or gathering berries or seeds, she sets the cradle against a near-by tree. At such times the child's hands may be unbound so that [853] he is free to play with beads or other objects suspended from the hood of the cradle. Often he is given a bit of camas root to chew on.

The infant seldom receives physical demonstrations of affection, nor does the mother carry him in her arms. However, he is watched continually; and the mother or other adults often pause in their work to talk to the child. They tell a boy to be strong and brave and grow

[014] [4]Cradling practices are described by Barrett (1910), pp. 257 ff., Spier, pp. 57-59, and Voegelin, elements 3263-3286.

[p. 341 A]

854 up to be a good hunter, whereas a girl is admonished to be a good worker. Both are advised to do right, to help other people, and never to quarrel. Stereotyped phrases of advice are used, and it is felt that "the baby listens just as if he understood everything."

At least once a day the child is taken off the cradle to be bathed. When the child is first unbound, he is allowed to stretch as much as he wishes. For bathing, the mother holds the child on her knee and sponges him in cold water. The cold water is supposed to make the child [114] fearless and strong. Gatschet mentions the application of insects to the infant's arms for [856] the purpose of making him fearless and unmoved by sudden fright;[5] we found no confirmation of this practice.

After the bath the mother rubs the child with warm ashes and finally powders it with 854 finely ground chalk. Throughout the entire process she talks to the child and expresses her 856 desire that he may grow to be strong and good. At the same time she massages the child's limbs to make them straight and molds his ears, nose, lips, and brows to make him more beautiful. The daily massaging continues till the child is five or six months old. After that it is believed that the bones are too hard to be changed. Frontal flattening by means of a pad tied across the forehead continues as long as the child is on the cradleboard, but not all children undergo this process. According to some informants, the flattening is simply incidental to the manner of cradling. Others claim it is done for beauty. "After all," they say, "a basket hat would never fit a square head."

As the child gets older he is allowed to remain away from the cradleboard for longer and longer periods. He cries to be taken off the board at times, but also to be put back when tired. By the time he is a year old he remains off the board all day, though he may still be placed on it to sleep.

Teething is not considered a difficult process.[6] The gums are massaged if the child becomes fretful. Otherwise he is simply given something to chew on--the inside layer of certain barks or a bit of camas. Later, when the child begins to get his permanent teeth, no special significance is attached to the deciduous set. They are pulled out as they become loose and thrown away or buried.

When a child is five or six months old, he is encouraged to sit up. He is placed on a mat or blanket, and his arms are held on either side of his head as he is taught to rock back and forth while uttering the meaningless sound "aam aam." Parents are proud when the child is able to sit up by himself; and they tell visitors, "See, he can sit up now." The child is allowed to crawl around the dwelling as he pleases. If

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[5] Gatschet (1890), p. 88.

[6] Voegelin, elements 3369-3377.

854 he falls, no attempt is made to pick him up un-
856 less he cries for some time.

The first experimentation in crawling and walking is largely left to the child. But when he tries to stand, he is helped. One person steadies the toddler, while another stands a few feet away with outstretched hand, coaxing him to "Come to me." The child soon learns such commands as "Walk," "Go to auntie," and so forth. The parents are proud of the child's accomplishment and show off his ability to visitors.

862 A child continues to nurse until he is two or three years old. Some mothers allow him to nurse as long as he pleases, but ordinarily there is a conscious effort at weaning.[7] The mother rubs her breasts with pitch or charcoal, both to impart a bitter taste and to give a frightening appearance. Some mothers wean their children by staying out of sight for several days while an aunt or other relative takes care of the child. If the mother becomes pregnant
[842] again, weaning is hastened. However, it is considered a disgrace to be pregnant while a child is still nursing. No one respects a couple who have children less than two or three years apart. The couple is expected to refrain from intercourse during the nursing period.

863 There is no set age at which toilet training begins. Some families hasten the process; others are extremely lax. Two years seems to be about the average age at which training is begun. The mother takes the child out to the bushes and shows him where to urinate and defecate. He is told to have some adult accompany him to the bushes when he wishes to relieve himself. Thereafter the child is scolded or whipped when he makes a mistake.

856 A child begins to say a few words when about a year old. He has probably acquired a few meaningless syllables even before that, such as the "aam" mentioned above. Children repeat these syllables as they rock back and forth. "It keeps them busy and out of trouble."

The first true word that the individual learns is "mother." At about the same time the child acquires an understanding of simple commands like "dirty" (spoken when he puts unclean objects in his mouth) and "don't" (repeated whenever he gets near the fireplace or other dangerous places).

867 The second word the child learns to articulate is "father." The terms for brother and sister are acquired somewhat later even though older siblings are often assigned to the task of tending the baby. The terms for the paternal grandparents are among the first to be learned, and thereafter the child is told the terms for other relatives with whom he lives. Because of patrilocal residence children normally learn the words for their paternal relatives first. But the teaching of kinship terms is not restricted to those for relatives in the same house group. There is an effort to teach the child the proper

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[7] Ibid., elements 3294-3303.

[p. 350A]

224 868 not all men are good hunters.[39] Hides are valuable, however, and a good hunter gains prestige. Part of the rigid physical training of the boys is directed toward preparing them for hunting. They are told, "Only smart ones who aren't lazy can be good hunters."

As previously mentioned, boys begin to learn the use of bow and arrow when very young. After learning to shoot at targets, groups of boys hunt birds and squirrels near camp. They kill these easily with their small bows and light arrows. Parents are very proud of boys who can get many animals. The boys also go

[text continues on top of p. 350-B]

CONCLUSION

124 Since the data presented here were collected from elderly individuals and not from direct observations on a living culture, one should perhaps be rather cautious in arriving at any conclusions about Klamath education. Most informants were bitter about the breakdown of culture which they have seen in the present generation of young Indians. They often reiterated their belief that children were much better reared in the old days. There are, however, certain generalizations which may be validly drawn.

861 There is really no formal education in the sense of organized, planned instruction of the young. Yet most families expect their children to conform to certain ideals, and the parents work for the achievement of these goals.

• 854 For the first two or three years of life, the child's every want is supplied by his mother. It is she who feeds him, attends to his needs, and watches him most closely, although the father or older siblings may tend the child for short periods. The infant receives little or no fondling, but he is often the center of attraction for the adults of his house group who pause and talk to him as they pass his cradle.

867 867 In about his third year, the child is thrust into active play with his age-mates. He learns that he is expected to be brave, strong, and fearless. He receives praise from parents and other relatives if he is fast and ambitious. If he is lazy or cowardly, he is teased and scolded. Girls as well as boys must learn to be active, energetic, and competitive.

[text continues on bottom of p. 350-B]

[39] For hunting methods and customs, see Barrett, pp. 246 f., Spier, pp. 155-160, and Voegelin, elements 1-189.

5: Barrett E-5 (1907) 1910
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of the juniper (pl. 16, fig. 1). More or less globose or flatly cylindrical rigid baskets are used for general storage purposes. A seed-beater used in harvesting the seeds of grasses and flowering plants, and a fish trap of special form (pl. 19, fig. 1) are also made of rigid willow stems. Dilapidated willow burden baskets are used in warding off the effects of thunder. Such a basket is placed on top of a high pole set near a dwelling in order that no bad effects may come from the rumbling thunder overhead.

FIRE-MAKING.

The fire-making apparatus used by the people of this region is the usual drill, the upright twirler being made of an ordinary stick with a piece of very dry willow root bound at its end instead of a single piece of wood as in most regions. This piece of willow root twirled in a base block of cedar soon creates sufficient heat to generate the fire. The twirler must always be carried so as to keep it very dry, but the cedar base block needs no special care. In fact the canoe paddle, which is always made of cedar, may be used as a base block. A cup for fire-making is cut at a point either near the end of the handle or near the junction of the blade and handle and just above the line where the paddle is dipped into the water. The paddler, therefore, always has the base block to his fire drill with him. Connected with fire is the torch made of tightly bound dry sage-brush bark (pl. 22, fig. 1), which is employed whenever a portable light is needed.

MISCELLANEOUS.

The people of this region, particularly the older people, are noticeable for the deformation of their heads. The head is flattened usually from directly above the eyebrows, for some distance back, in some cases even to the very top of the head. The back of the head also is flattened and in extreme cases the front and back flattening meet to form a sharp peak at the top of the head. This flattening was done while the child was in the cradle. For a short time after birth the infant was lashed into a soft tule cradle. After some days the child was placed in a cradle such as that shown in pl. 14, fig. 3, made of more rigid materials. In order to keep the head from bobbing about as the mother

5: Barrett E-5 (1907) 1910
NR 10 Klamath NR 10 •
Modoc NS17

walked with the cradle on her back, it was bound down with a piece of buckskin, and there was in some cases a harder material used in connection with the buckskin, such as a small piece of board, or a piece of willow basketry. These headbands were, of course, properly padded to prevent actual injury to the child's head, but the pressure was sufficient and was so adjusted that it caused a decided flattening of both the front and back of the head. The younger generation has not been subjected to this cradle treatment and does not show the flattening, but among the older Klamath and Modoc the flattening is very pronounced. Probably due to the influence of the Shoshonean peoples to the east, the cradle board finds some use among the Lutuami, but the woven tule and willow cradles are typical of the region.

In addition to the various articles of dress mentioned in speaking of the uses of tule, the Klamath and Modoc make a belt either from the fiber of the inner bark of certain trees or from human hair. These are worn by the women in every-day dress. Plate 17, fig. 7, shows one of these belts of fiber.

As a brush for dressing the hair the tail of the porcupine is used (pl. 22, fig. 2). Usually the longer spines are removed and the skin of the tail is then stuffed either with shredded tule or with shredded sage-brush bark. In dressing the hair the brush is drawn through it directly against the points of the spines, which, as may be seen from the illustration, lie almost flat.

As before mentioned the Klamath have many vegetable foods in addition to the wokas. Most of these are derived from small plants, but the pine furnishes one. The inner bark of some of the species of pine is much esteemed as a food and there is a special implement used in taking it. This knife-like bone implement (pl. 22, fig. 5) is used in separating the inner from the outer bark, and is usually made from a deer rib or from a rib of one of the other large animals.

SUMMARY.

The Klamath and Modoc people possess a specialized culture, due largely to the extensive use of tule in the making of houses, basketry, and various utensils. The only baskets made of a harder material are conical burden baskets, triangular sifters, a

5: Barrett E-5 (1907) 1910
NR 10 Klamath NR 10
Modoc NS 17

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EXPLANATION OF PLATE 14.

Fig. 1.—Pouch of plain twined tule basketry. Museum number 1-14293. Length 27 cm.

Fig. 2.—Unfinished basket of soft tule materials, in plain twining, showing nature of warp and weft. Museum number 1-12230. Diameter 34 cm.

[854]

Fig. 3.—Cradle of tule. Museum number 1-12676. Length 58 cm.

Fig. 4.—Storage basket in three-strand braiding, warp and weft of tule. Carried also in the canoe as a receptacle for fish taken from the net. Museum number 1-14286. Diameter 35 cm.

5: Barrett E-5 (1907) 1910
NR10 Klamath NR10
Modoc NS17

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MK [854]

POUCH, CRADLE, AND BASKETS OF TULE.

9: Barker L-5 (1955-1957) 1963
NR10 Klamath NR10

live together with that man of yours," they said. (34) "You will never leave him. (35) You will never deceive him. (36) You will give him everything. (37) You will hide nothing [from him]." (38) Thus they told them. (39) "Everything of yours [pl.] will be just one. (40) Now you will tell each other [everything]. (41) Anything at all—if someone would tell you, something, then you would tell your husband. (42) If [someone] would tell you, the husband, also, then you will tell your wife. (43) Now you [pl.] will be just one. (44) Then having become just one, then you will tell your [pl.] children in the same way, to do just thus, just as we live," said that old man, speaking, who was their father, his [hers?].

539* 585 581

(45) "So now you [pl.] will become just one. (46) We are this many living. (47) And thus having begotten children, then you will advise [them], just as we are telling you today. (48) And you must never, never forget it!" they said. (49) "If you indeed would forget it, something evil will take hold of you forever. (50) And it will always be thus. (51) Now you will hide something from him next, even something big, which you did wrongly—perhaps [something you] did. (52) If you do thus," they said, "Then something you do not want, evil, to be thus, to fall between [you] thus, then it will catch you. (53) Where we live, so you will live, being happy. (54) And so far, when we are old now. (55) So you will live together until old age with that wife of yours." (56) Thus they told them. (57) Now that's as far [as it goes].

Introductory Note to Text 35

539* 854 [124]

This is the Klamath version of "This Little Piggy Went to Market." Mrs. Chiles felt that it, or something very similar, had been used since pre-White days, but she was not sure about the details. Several of the items are untranslatable in terms of this corpus, and one, No. (6), seems to contain myth material. Mrs. Chiles thought that there definitely was a myth connected with this but could not recall it in any detail and did not wish to commit herself.

Method: The adult takes the baby's fingers one by one, starting at the little finger and ending with the thumb, reciting one of the first five words for each finger. Taking the baby's open palm, the adult taps it rhythmically and recites sentence (6). She then circles the baby's palm

[TEXT CONTINUED ON PAGE 151]

539* 854 •

with a finger and recites sentence (7). She then walks up the child's arm with two fingers, saying sentence (8) as she goes. When the child's shoulder is reached, the adult tickles the child under the armpit and laughs.

35. Amusing A Baby
(Mrs. Pansy Ohles)

(1) Camas root. (2) Ipos root. (3) Root [sp. Lomantium canbyi C. and R. or Lomantium piperi C. and R.]. (4) Root [sp. unidentified]. (5) Valeriana root.

(6) BambaWaq, bambaWaq, something to burn Marten's little brother with. (?)

(7) woya·, woya·, woya·.

(8) dip, dip, dip, . . .

36. Teasing the Old Men
(Mrs. Pansy Ohles)

539* 522

(1) Old men were sitting in the sunshine. (2) So I came walking along. (3) And my uncle [mother's brother] said to me, "This is Sitti·na coming." (4) And I said, "Do they taste good, bones are your [pl.] food?_(5) Rusty ghost eater!" (6) And he went home laughing, [and] said to his daughter, "She has named me. (7) Really!" (8) "How did she name you?" (9) "Ghost eater!" (10) Then they laughed and laughed!

[TEXT CONTINUED ON PAGE 153]